

# THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.70 IN ADVANCE.

JACKSON, MISSISSIPPI, JUNE 13, 1901.

VOL. III, NO. 31

The Water Valley church wants the Baptist State Convention for next year.

Read what brother Sibley says about the Convention Daily, and send him subscriptions.

See in another column, notice of Opening Exercises at Gulfport Chautauqua, and of the two week's attractions from July 24th to August 7, 1901.

Northern Baptists gave \$687,706 13 to Foreign Missions last year. Their receipts for Home Missions were \$706,833 67; \$100,000 of which is income from legacies received.

It is right to expect a fair share of the reaping with the sowing, and, if a man reap nothing, he may well begin to consider whether he is the right man to continue the sowing.—*Rev. Henry Collin Minton, D. D.*

The American Baptist Publication Society did an \$800,000 business last year. It is said by those competent to judge that, their book store at headquarters in Philadelphia, is the finest thing of the kind in the world.

Bro. C. M. Chapman, who has been located at Free Run, Miss., is now in Jackson for a few months, taking a business course in the Harris Business College. He would be glad to have all his correspondents note the change.

A sermon on the Soul's Great Hiding Place, by Rev. T. C. Schilling, presented in neat tract form, has just reached our book table. It bears the imprint of the Baptist Book Concern, Louisville, Ky., and will well repay any careful reader.

Plainly, you and I must get this fear of Cæsar under our feet, and rise above it into the noble fear of God, or we must be counted in with the cowardly governor, and Jesus Christ must still "suffer under Pontius Pilate."—*S. E. Herrick, D. D.*

At Lookout, Modoc county, California, an old man of 72 years, together with his four sons, two of whom were still in their teens, were hung by a mob for the crime of petit larceny. Remember the place, not in the barbarous South, but away out in California. But it is deplorable anywhere on earth.

Texas Baptists are preparing for a campaign looking towards a \$1,000,000 endowment for Baylor University. She will begin to look like a university then. Mississippi Baptists are projecting a campaign that will give Mississippi College \$100,000 additional endowment.

We know God as he would have us know him only when we see Jesus suffering and dying for us; and then adoringly, as one in the presence of a mystery into which he can look but a little way, say that even there and then "he that hath seen that Christ hath seen the Father"—*Alexander MacLaren, D. D.*

The William Jennings Bryan medal, offered in the University of Mississippi by the distinguished Nebraskan, for the best essay on the "Science of Government," was won by Norvel R. Drummonds, son of our Rev. Richard Drummonds. We congratulate both the son and the father. The "Norvel" in his name suggests to us that he was named for that grand old preacher of the gospel, Rev. Norvel Robinson, and he seems to be worthy of the name.

Two trolley cars loaded with Sunday pleasure seekers collided near Albany, N. Y., and five persons were killed almost instantly, and forty more seriously and some of them fatally hurt. An accident of this kind can happen on any day; but Sunday is not the day for pleasure rides. It is a day that is used for that purpose; but God still lives, and those who abuse the day, invite disaster and death upon them and theirs. It is a sin not to keep the Lord's day holy. Far better it is to spend the day as God requires, than as we please.

Much hindrance in the Lord's work is occasioned by the evil tongue. So many never wait to hear the other side; a judge and jury must hear both sides. One day a lady asked me if I heard a certain scandal about an evangelist. I replied at once "I don't believe it." If this action were always taken until both sides were heard, what a world of evil would be avoided! It did me no harm to suspend my judgment, and would be infinite comfort to one falsely accused, and to gentle, timid ones, who have no spirit to defend themselves.—*Rev. Walter Bradbury.*

Vernon Dodds Rowe, the eldest son of our distinguished Secretary, Rev. A. V. Rowe, is a member of the law class graduating at the University of Mississippi, on June 5th. He is a full graduate of Mississippi College, to which he has now added that of law, making him one of the best educated young men in the State. Like his father, he stands almost head and shoulder above his fellows, being "6 ft. 4" from the ground up. He is an earnest Christian; one that goes to church, and will pray, teach a class in Sunday School, lead the B. Y. P. U. or do anything else, he may be needed to do, and enjoys the confidence of all who know him. We predict for him great success.

Bro. E. B. McLain and wife, of Gloster, on their return home from an extended visit to Hot Springs, honored THE BAPTIST office by a call. Bro. McLain believes his home church the best in the land. It is refreshing for brethren to feel this way about their church.

We had the pleasure of seeing Bro. Geo. Robert Cairns, at the union depot, in this city yesterday. Bro. Cairns was enroute to Summit, having just closed a meeting at Natchez, which he says was a great spiritual revival. We wish for our great brother much success in the Master's work.

Mr. Rockefeller has given \$200,000 to found an "Institute for Medical Research" where one can study the human body, in its strength and weakness, and the many diseases to which it falls an easy prey. It will be the only institution of the kind in this country, and will be of untold value to the world.

A dispatch announces the death of Gov. W. J. Samford, of Alabama. Gov. Samford has been ill for some time at Tuscaloosa, where his death took place on the 11th, resulting from heart trouble. He was in his 56th year; had served in congress, was a member of the constitutional convention of seventy-five, and a native of Alabama. He was inaugurated governor in December last.

Brother Theodore Whitfield has recently returned to our State, having completed a full course at the Louisville Seminary, also additional studies at Boston, Mass. He is a full graduate of Mississippi College also, and is now ready for work, either to serve churches or to hold meetings. Bro. Theodore is well recommended by Pres. E. Y. Mullins and other members of the Seminary faculty. Churches in want of pastoral service, can address him at Clinton, Miss.

The trustees of the University of Mississippi, after a careful investigation of the troubles in that institution between some of the students and the faculty, voted "without qualification," and unanimously, to sustain the action of the faculty, as against the students. They also found "by the statement of the students themselves, that they do not in force or concur in the correctness of the statements of the grievances published" some time ago, that, instead of their being only 160 students claimed in the declaration of grievances, there are in fact 260, a number that has been exceeded only twice in the last seventy years.



## You Can Never Tell.

You never can tell when you send a word  
Like an arrow shot from a bow  
By an archer blind, so it cruel or kind,  
Just where it will chance to go.  
It may pierce the breast of your dearest friend,  
Tipped with its poison of balm;  
To a stranger's heart in life's great mart  
It may carry its pain or its calm.  
You never can tell when you do an act  
Just what the result will be,  
But with every deed you are sowing a seed,  
Though its harvest you may not see.  
Each kindly act is an acorn dropped  
In God's productive soil;  
Though you may not know, yet the tree shall grow  
And shelter the brow that tolls.  
You never can tell what your thoughts will do  
In bringing you here or love,  
For the thoughts are things, and their airy wings  
Are swifter than even the doves.  
They follow the law of the universe;  
Each thing must cause its kind,  
And they speed their way to bring you back  
Whatever went on from your mind.  
—Ella Wheeler Wilcox.

## State Missions.

About one month yet remains before the meeting of our State Convention at McComb City, and during this month State Missions ought to have the right of way in our church work. Let every church make a special effort to get a larger collection for this cause than ever before.

In this new period of industrial development in Mississippi more money has been invested in factories, saw-mills, etc., than ever before in the history of our State.

New railroads are penetrating the magnificent timbered country, and large towns are springing up on every hand. We will have to double our contributions to State Missions to enable our State Board to meet these new conditions. Now is the time to do this. To delay will be to seriously cripple our cause. If we wait a few years it will take three times the amount of money and three times as long to do the work that can now be done in a short while. Other denominations are realizing this and are pushing their work with vigor and energy in these new places.

Mississippi Baptists ought to furnish at once our Board with money enough not only to put many new missionaries in the field, but also with means to build, or to help build, church houses wherever they are needed. The advantage of having a church home on the field will impress the people with the fact that the Baptists have come to stay, and are not skimming around to see what they can do. But how can preachers be sent and houses built unless the Baptists furnish the money to do these things with? Let this be our watch word in our State Mission work: "Forward."

These places if properly developed, will soon have churches that will take their stand in the list of the most loyal and liberal churches of our State.

When I begin to talk about you giving your money to this cause the subject gets very personal; it strikes us right where we live. Let us not try to thrust it aside, but face our duty frankly and earnestly. Let every preacher, every layman, and every

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church make one great effort for our State Mission work during the next few weeks.

H. P. H.

## Why Help State Missions.

In 1885 there was not a self-sustaining Baptist church in the Delta from Memphis to Vicksburg, a section of our state that contains an area of 64,500 square miles. There are now two churches that have preaching every Lord's day in the year, and these two churches gave, last year, to the benevolent objects of our denomination, one thousand and fifty-seven dollars, and fifteen cents. There are six other churches in the Deer Creek Association having preaching two Sundays in each month, that contributed to these same objects eight hundred and eleven dollars and thirty five cents, and there are ten other churches that have preaching one Sabbath in each month that gave two hundred and twenty dollars and ten cents to the cause of Christ exclusive of pastors' salary.

Nearly all of these churches have been brought into existence and sustained for a time through the agency of our State Board. These churches are being better equipped and drilled every year for greater and more efficient missionary service. One Association in the Delta gave last year to all religious purposes, eleven thousand seven hundred and forty-five dollars and ten cents.

Nine new men have come into the field and settled as pastors of churches within the last fourteen months; the Convention Board is helping the churches to sustain seven of these men.

What I have mentioned is only a small part of the work that has been done; we can't put on paper the value of souls saved and the gracious influence that has gone out to bless the world. There are portions of our State that have felt the quickening touch of our Board of Missions. Does it pay the cause of Christ to help state missions? Does it pay to invest some of the money in the Delta?

Many of our churches have given to Home and Foreign missions, let us all now do something for the destitute and perishing in our own beloved state. God will not forget "your work of faith and labor of love and patience of hope in our Lord Jesus Christ."

Think of this and give something for State missions.

R. A. COHRON.

Cleveland, Miss.

## Caspar Miss.

I have duly considered the proposition of our brother, Pastor J. M. Sammons, as stated in THE BAPTIST of May 23rd, and think it a good thing for us to do. He says, "let us all come together and organize a new association and thus unite our efforts in the work of the Master." United effort is what we want, and what we must have, if we ever reach the greatest usefulness in our great Redeemer's kingdom.

Brethren now is the time to speak out and say what you want. We must have a determination to do something and with fixed and steady purpose carry our intentions for the glory of God; and he will help us to do more,

and better work for him, than we have ever done before. When we get the king's highway fixed all the way then we may remove the danger signal. The old post that brother J. B. Gambrell told of seeing which was only to designate a bad place in the road. He said, "We do great things for God because God helps us and we fail to do little things by ourselves." Then trusting in our great Head let us martial the host, brandish his sword and the day is ours.

HARDY SMITH.

Wilkinson, Miss.

DEAR BAPTIST:

I have been thinking of writing for some time with reference to the 5th verse of the 19th chapter of Acts.

I want to write for two reasons: 1st Because of the views held by some with reference to their re-baptism, and, as to who first baptized them.

I find some, even Baptist preachers, who affirm they were not baptized. I take the position they were, and if, for some reason for my position, first, I here submit the language of the writer the Acts, Luke, Acts 19:5, "and when they heard this, they were baptized in the name of the Lord Jesus."

Paul had come to Ephesus and on arriving found out by some means, that there had been some disciples, baptized in the name of John according to John's baptism.

They were ignorant of the death and resurrection of the Lord Jesus Christ and knew nothing of the Holy Spirit. Just how this happened I can't see, but nevertheless it is true. These were not John's converts, but from chapter 18:25 of the same book, we are led to believe they were Apollos's converts. He knowing only the baptism of John.

Paul approaching these disciples puts to them the question, "have ye received the Holy Spirit since ye believed," they said, we have not so much as heard whether there be any Holy Spirit.

Unto what then were ye baptized? and they said unto him, we were baptized unto John's baptism. Paul then explained to them that John baptized in the name of them that was to come. He was only the forerunner of Christ, we are now preaching under the commission of Christ, making disciples and baptizing them in his name or by his authority, or commission. After they had the matter explained, "when they heard this they were baptized in the name of the Lord Jesus, now it is evident that they had been baptized in error unto John's baptism, and they were baptized in the name of the Lord Jesus, so they must have been re-baptized. Apollos had just left there and it is reasonable to suppose he had baptized them.

When he came to Ephesus he entered the synagogue verse 26, "and began to speak boldly," but Aquila and Priscilla heard him and discovered his deficiency and took him and expounded unto him the way more perfectly. So why Apollos did not correct this matter I don't know.

He wanted to leave right away so he passed into Achaia.

If they were not baptized I hope some one will expound the way more perfectly, as I

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see it they were certainly re-baptized.

I write this as I have stated before one preacher in Mississippi, and one in La., holding to the contrary.

E. H. GARNER.

## How to Reach the Laggard Churches.

I am of the opinion that the existing boards can do as much toward bringing into line all our people as could additional boards.

This agitation is going to do good. We have good men at the helm, encourage them by giving them more help. Our preachers are good men. Our churches are all good churches. We are not doing our best at anything, but we are doing better than we used to. We are going on unto perfection, and words to encourage and cheer up the boys will cause greater effort. I am an advocate of love-making, and to love each other more, we must know each other better. We preachers who serve weak churches like to have a visit from some wide awake messenger of truth, and if he cannot come in person, a friendly, brotherly, tender letter, explaining everything. Leading the pastor to see that God really desires him and must have his co-operation. Get him to see that and then put a card into his hand and ask him to sign, to do something, and if the doing is a little slow, repeat the dose or call attention to previous engagements. Lay the work with great stress upon the invincible W. M. S., and get them to pledge to do something. Keep in touch with all men and women in this great work.

Paul worked wonders with his pen. See his large letters that he wrote with his own hand and the many living, soul inspiring letters that were dictated.

The grace of our Lord Jesus Christ at the head of a letter from any of our great leaders will open the heart of any pastor who may receive it.

The Lord loves a bruised reed and he will not cut him off. He is for some wise purpose occupying his place, where the Lord wants him. He may not be doing just what the Lord would have him do, but he can be improved upon and will shine better and brighter if rubbed a little, gently, smoothly, and softly, but surely. A brother in the Lord put his arm around me and said, "you are in a good field, and the Lord is blessing your work," and then he helped me to see how under God I could do more. Our pastors and members ought to meet in all our Conventions. A letter from our secretaries to our churches calling attention to the coming session and ask the church to send their pastor and pray for him, and expect him to tell all about the great meeting, and my experience is that there will be a falling into line with many who are now unawakened.

We all love Dr. Roze, and his coming brings sunshine and has a sweet influence when he is gone, but it is impossible for him to visit every church in the State, in person, but give him a good secretary, whose duty it shall be to open correspondence with every church in the State, and keep visiting through the mails. It does a good man good to call his attention to his good work. Dr. Kerfoot got a good collection out of us

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by writing us a letter, showing the needs of the field. Dr. Willingham pressed us into line by piling up tracks on his work, thereby educating us on the great work to be done, and done now.

Agitation, agitation, keep pulling and praying.

B. L. MITCHELL.

Moss Point church paid the way of pastor and wife and daughter to New Orleans Convention and expenses during Convention. Don't you think that was nice?

## A Protest.

Let me say, through THE BAPTIST, that I am no hand to criticize my brother, but I have no patience with brethren who are so bold as to contradict facts so well known to the common people.

If Bro. Hawthorn was in the habit of making such mistakes, I don't see how he happened to get before such a body of Baptists.

I have history, which is proof positive to the contrary of his statement that the Baptists did not immerse until the sixteenth century.

I heard many good things at the Convention, but some things had the wrong side out. I believe we ought to hold brethren responsible for such remarks. I shall not undertake at this writing to answer his remark, but do as he did, make the assertion. He did not say he could prove what he said, so I will say I can prove to the contrary that Baptists did immerse and have immersed ever since John went through the wilderness of Judea.

Bro. Hawthorn is worse, theologically, than Alexander Campbell, who said, "From nothing he organized the Church of Christ."

Bro. Hawthorn virtually said our church came out of the Catholic church; he said it was wedded to the state, if so then it was a part of the Catholic church, because Christ's church was never wedded to a harlot; he said also that "Luther restored the essential doctrines of primitive Christianity."

Then they must have been lost, which is not true, according to history and reason.

Many privileges were lost to the early Christians, but one thing is evident, the church, and the truth or the gospel of Jesus Christ was not lost. "On this rock I build my church and the gates of hell shall not prevail against it or overcome it." Matt. 16:18. "In the days of these kings, will the God of heaven set up a kingdom which shall be an everlasting kingdom." Dan. 2:44. With these remarks I close, hoping the Baptists of the South will speak out and let the world know better.

Yours fraternally,  
E. H. GARNER.

## An Announcement.

Please announce that Saturday the 29th of this month is the time appointed for the opening exercises at our Chautauqua. The opening address will be delivered by Dr. J. B. Searcy. There will be a meeting of the stockholders at 2:30 p. m., and at 4 p. m., an address by Prof. B. G. Lowrey. At 8 p. m. a sermon by Dr. T. J. Bailey. On Sunday at 11 a. m., Dr. Z. T. Leavell, of Jackson, will begin a meeting that will continue indefinitely. Full information will be given next week.

L. E. HALL.

## War on the House Fly.

Considering that the horse manure is the breeding place of the very great majority (and I think it safe to say that more than 95 per cent. of the house flies in most civilized regions breed in horse lots), the first step in remedial work is naturally the effort to stop this breeding. Experiment in the treatment of horse manure piles with a number of different substances has shown that the best material to use for this purpose is chlorid of lime. This, however, cannot be economically and thoroughly used except where some effort is made to keep the manure for a time at least in a more or less confined space. The open manure heaps every where seen about stables account for the majority of our house flies. They may be swarming with house fly maggots, the number of which, in a good-sized pile, will undoubtedly, in mid-summer, run into the millions. One thousand two hundred maggots have been counted in a pound of manure. The house fly is a rapid breeder. In seven or eight to ten days a generation will be produced. Each female lays one hundred and twenty eggs, and with twelve or more generations in a single summer, the descendants of a single individual, increasing in geometrical proportion, will in autumn be almost countless. Stables, especially in towns and cities, should be kept clean. Manure piles should be kept either in a vault or in a closet, and a shovel full of chlorid of lime should be thrown over them with each day's additions to the pile. When the manure is to be moved to the garden or field, then and then only should the closet or vault be opened, except, of course, for the daily additions. I am assured by a competent chemist that the addition of chlorid of lime does not injure the value of the manure. Some such measure as this should, in towns and cities, be enforced by the boards of health. Penalties for the open deposition of human excrement should be made and enforced.—Dr. L. O. Howard, United States Entomologist, in *Good House-keeping*.

## A Correction.

In his report of the dedication service at Ludlow Bro. J. N. Denson did not give the text of the dedication sermon along with the theme. Will you kindly permit me to supply it by way of correction? The theme was "The ideal church and our attitude thereto," deduced from the following Scripture: "Eph. 4:15, 16, 13." The text was read in the order here given.

Yours fraternally,  
J. A. HACKETT.

## Notice.

I will secure good houses and accommodations for all coming to Buffalo, N. Y. The City is full of boarding houses and hotels that are not desirable places to stop. Let all Baptists and others coming, write me and I will get the cheapest and best accommodations for them and write them before they leave.

Fraternally yours,  
F. R. CARLOSS.

As snow is itself cold, yet warms and refreshes the earth, so afflictions, though in themselves grievous, yet keep the soul of the Christian warm, and make it fruitful.—John Mason.



## One R. L. Stanley.

I note that one R. L. Stanley has been over in South Carolina working his "wiles" upon the good people. Let me say this for the benefit of the brethren:

In February, one R. L. Stanley, came to my house here, a fine looking, easy talking fellow. Said he had been in Chapel car work in Arkansas and Missouri. He claimed to have been prominently identified with the Missouri State Mission Work. He had been called to Union City, Tenn., with very flattering promises by the church there; but he found things otherwise, and had resigned and come down to West Point, Miss., at the solicitation of Dr. Oscar Maywood. He had also visited Turlelo, Hills Springs, Grenada and Winona. He said he was without any means to get over to Birmingham, Ala., where he hoped to supply Dr. Gray's pulpit. I asked him if he was the same "R. L. Stanley" who was called to Florida a little more than a year ago. He said, "No. I have never been any farther south than Winona." It was nearly train time and he seemed to be in a hurry, so I got out and begged him a little money, to help him on in his ungodly work. From now, I expect to make a more thorough investigation about men who come along "looking for jobs." No honest man will object to his character being thoroughly looked into.

Yesterday was a very busy day with me. I preached at my church here at 11 a. m., after which we had conference, when the church took high ground, regarding worldliness, drinking, swearing, card playing, darning, or allowing it on our premises, are to be strictly prohibited. No member is to be retained after engaging in such, unless entire satisfaction is made to church on first conference thereafter, and no person is to be received who is not willing to heartily subscribe to these resolutions.

I went down to Grady, three miles west, and preached at 3:30 p. m. and, in the absence of the Methodist pastor, again preached at 8:30 p. m. here.

Everything is looking upward in these parts. Wish "THE BAPTIST MAN" would come to see us.

Respectfully,  
CHAS. A. LOVELESS.

Enpora, Miss.

## From Martin.

The Fifth Sunday meeting of Union Association will meet with Martin Baptist Church beginning Saturday June 29, 10:30 a. m.

An interesting program has been arranged and we are looking forward to a pleasant time. We would be very glad to see representatives from every church in the association.

We also extend a cordial invitation to brethren in neighboring associations. The people of Martin are ready, with open hands and homes to receive you, so just send your names to Miss Effie Young or Mrs. E. D. Brown and come right on.

J. P. Culpepper of Gloster, will be with us in a protracted meeting the following week, and he writer humbly asks every one who reads this, to send a petition to God for a blessing upon us at that time.

B. SIMMONS.

## Delta Workers' Conference.

(J. R. G. HEWLETT, CORRESPONDENT)

The Greenville church gave the following contributions to Home missions: Month of April, by church collection, \$27 85; by Sunday school, \$9.15; total, \$37 00. Month of May, by church collection, \$26 30; by Sunday school, \$11 10; total, \$37 40. Total for April and May, \$74 40.

Bro. J. B. Lawrence, of Greenwood, assisted Pastor Gregory in a ten days' meeting at Itta Bena. Three, one by letter and two by baptism, were received into the fellowship of the church. Others are expected to join at an early date.

Bro. R. A. Colron has gone to Sain's Rest. While he himself may need rest, we are persuaded that the people over there do not. So I trust that the Lord will bless Bro. Colron's efforts to build a house of worship at that point.

Bro. Hewlett is very much encouraged with the work at Boyle. This is a hard field with many difficulties standing in the path toward progress. The greatest difficulty is the lack of a house of worship. About \$600 have been voluntarily subscribed for the purpose of moving that great difficulty. Bro. H. will canvass the field real soon and do all he can toward building a Baptist church.

After preaching, on Sunday June 24, by the pastor, the church at Cleveland received into its fellowship two members.

The next meeting of the Delta Workers' Conference will be held with the church at Lula, beginning on Thursday evening, June 27th. We hope to have a fuller representation of the workers of the Delta than at any previous meeting. Visitors are cordially invited and gladly welcomed.

Cleveland, Miss.

## The Baptist State Convention.

The committee of the church at McComb, on hospitality, is now ready to receive the names of all representatives and visitors to the Miss. Baptist State Convention. Homes will be provided, first for representatives, and then visitors. We hope to be able to take care of all, and if we are not due notice will be given so that there will be no conflict. Send your names at once as the committee will not be responsible for the entertainment of any after the 5th day of July. A card of assignment will be sent to each delegate and and visitor, and as soon as you can tell the time of your arrival here, you will please notify your host or hostess, so that you will be met at the train.

Now, brethren and sisters, attend to this at once. We expect four or five hundred here, and it is no small task for a committee to handle so many people without friction. We will look out at this end of the line if you will attend to that end. If you prefer to pay your way, we will arrange that for you if you will let us—just anyway to make you happy and secure a good meeting of the Convention.

S. W. SIBLEY,  
J. L. LOGAN,  
R. B. MAY,  
Committee.

## A Word or Two from Summit.

Our work at Summit is hopeful. We are looking forward to better times spiritually. Rev. Geo. Robert Cairns is to be with us in a meeting for two weeks, at least, following the 2d Sunday in June. Let all Christians who read this pray for the Divine blessing upon us.

Rev. J. J. Mathis has located in our town. He is a good preacher, the husband of an excellent Christian woman and the father of two bright boys. He is my neighbor. He has cast his lot with us in our church work, and has put his shoulder to the wheel. Some pastorless church and church's might do well to correspond with him with reference to the pastoral relation. He will have some time during the summer months to devote to revival meetings.

You have been doing us right smartly of late on scholastic logomachy. I am pleased to note that the original prescription has been somewhat diluted. It may be thus more easily swallowed, but as to its beneficial effect I am doubtful. If after all we are no wiser intellectually on the subjects of the Depraved (?) Human Nature and the Suffering Divinity of Christ, it is to be hoped we are no worse morally. Pathology says: "Beware of quack doctors." Theology may whisper the same.

J. H. ANDING.

## Inaugural Exercises of the Gulfport Chautauqua, Saturday, June 29, 1901.

The opening address will be delivered by Dr. J. B. Searcy, of Biloxi, at 11 a. m. At 2:30 p. m., there will be a meeting of the stockholders in the library rooms of the building. Prof. B. G. Lowrey, President Blue Mountain Female College, will deliver an address at 4 p. m. At 8 p. m. Dr. T. J. Bailey, editor of THE BAPTIST, at Jackson, Miss., will preach. Sunday at 11 a. m., Dr. Z. T. Leavell will begin a series of revival meetings that will be continued indefinitely.

Rev. Geo. Robert Cairnes, of England, has promised to join us on the 1st Sunday in July.

There will be one fare for the round trip from Jackson and Hattiesburg, and all intervening stations, and one fare and ten per cent. from all stations south of Hattiesburg. Tickets on sale June 28th to July 13th; good to return until and embracing July 15th.

L. E. HALL.

## A Convention Daily.

DEAR BRO. BAILEY:

I shall enlarge our little church paper for Convention purposes, making it a daily in which the full reports of the convention will be given. Those who cannot attend the Convention in July would do well to send me their names with 25cts for this daily issue, and it will be mailed to their home office. Why not the Pastors send clubs from their churches, and in that way post their members as to Baptist ways and means? I suggest this now, and should the list of subscribers justify it, the paper will be brought out. Send your names at once, and if I do not publish the paper your money will be refunded or given to the Orphanage.

Fraternally,  
S. W. SIBLEY,

## A Century of Baptist Achievements.

EDITED BY PROF. A. H. NEWMAN.

American Baptist Publication Society.—

This is the most inspiring book have read in many a day. It covers a wide area embracing as it does the achievements of the Baptists for one hundred years. It is a thesaurus of information imparted in such a form as to be readily grasped. It is stimulating.

The contents of the book are made up of carefully prepared addresses, and papers by the most competent writers, to be found in our Baptist ranks, both in America and England. These are never long enough to weary the reader, and never dull in any respect. There is nothing "empty" in any sentence to be found. Point, Pith, power are the noticeable features throughout all the papers, making up a book of more than four hundred and fifty pages.

This is a great deal to say of thirty chapters written by as many different authors. The first paper Dr. A. H. Newman, the Editor of Survey of Baptist History to 1801 is remarkable for its brevity, its perspicuity, its comprehensiveness and its literary charm. It shows its author as endowed with a splendid historical intuition, the gift of nature, raised to the highest degree of efficiency by years of patient, conscientious and discriminating study.

He stands upon an eminence from which he surveys the whole field from Apostolic times to the beginning of the century just closed. With the deftness of a Master he unfolds before us in rapid succession the whole drama of Baptist history for 1800 years.

The movements and counter movements of the forces which operate in determining the vicissitudes through which the Baptists were to pass are made to pulsate with the power of living realities.

The 1641 question comes in incidentally for treatment. It is conservative, and calculated to send the conscientious reader to review what he knows and enlarge his knowledge of that outlying area of Baptist History which has been so little cultivated by so many of us who have been occupied with what is more pressing and important. But the subject of Prof. Newman's paper really lies without the circle of the century which the work is designed to compass. It is a sort of introduction to what was to follow in the general plan of the book. If one wishes to know much of every line of Baptist advancement he can find it here. If the busy pastor wants to equip himself with a working knowledge of what our people have been and done and the difficulties with which they have had to contend in the last hundred years, he can find all he needs in this work.

But it is not merely a "preachers book" but the laymen will find it helpful to them. It is a book that should be in all our Baptist homes. Baptist boys and girls would be stimulated to a commendable interest and pride in the reading of such a work. The spirit of heroism and self-sacrificing activity are made to appear as the marked characteristics of our Baptist people. The blessings which have crowned their efforts have set the seal of the divine approval and inspire us to larger conquests.

The work not only sums up the achievements of our people during the century past, but the general posture of the denomination toward the trend of thought and life which are so pressing at so many points and from so many directions receive ample consideration.

The stable factors in the equation of our denominational existence and the confidence with which we may meet the issues confronting us at the opening of the new century are carefully noted and emphasized. The contents of the work are so comprehensive and the treatment of the respective subjects so varied and able, as to make any effort to lay them before the reader in a short paper an impossibility. It is from its nature a kind of Baptist Cyclopaedia. It is well to class this paper with the topics discussed and the names of the scholars who write upon them:

American Baptist Forces at the beginning of the Nineteenth Century, B. H. Carroll; English and Scotch Baptists during the Nineteenth Century, S. G. Green; Welsh Baptists in the Nineteenth Century, B. D. Thomas; Baptists in the New England States, H. S. Burrage; Baptists in the Middle States, H. C. V. dder; Baptists in the Southern States, B. F. Riley; Baptists in the Central Western States, A. S. Carman; Baptists on the Pacific Slope, O. A. Wooddy; German, Scandinavian, Dutch, Hungarian, S. avic, R. thonian and Finnish Baptists, A. J. Ramaker; The Baptists of Canada, Part I, (Western), J. N. Farmer, and Part II, (Eastern), E. M. Kierstead; Two Generations of Baptists in Australia, W. T. Whitley; Colored Baptists in the United States, George Sale; Foreign Mission Work, Part I, to 1845; A. P. McDiermid; Part II, American Baptist Missionary Union, E. F. Merriam, and Part II, Southern Baptist Convention, R. J. Willingham; Baptist Home Mission Work, Part I, American Baptist Home Mission Society, H. L. Morehouse, and Part II, Southern Baptist Convention, I. T. Tichenor; American Baptist Publication Society, A. J. Rowland; S. S. Work, North, C. R. Backall, and Southern, J. M. Frost; Baptist Newspaper and Periodical Press, I, Northern and Northwestern, T. O. Conant; II, Southern and Southwestern, T. T. Eaton; Baptist Young People's Union, E. E. Chivers; The Baptist Congress, Norman Fox; Organized Work of the Denomination, E. Y. Mullins; Baptist State Conventions, I, Northern, J. B. Calvert; II, Southern, G. A. Lofton; Baptist Educational Work, I, Northern and Middle States, W. H. P. Faunce; II, Southern States, P. D. Pollock; III, Western States, W. T. Still, and IV, Dominion of Canada, O. C. S. Wallace; Baptist Contributions to Literature, K. B. Tupper; Baptist Pulpit in the Nineteenth Century, I, British, Thomas Trotter; II, North, A. J. S. ge, and III, Southern, E. C. Dargan; Baptist Business Men and Philanthropists, W. C. Bitting; Baptist Women of the Nineteenth Century, M. S. Maud Wilkinson; Movements of Baptist Theological Thought, N. E. Wood; General Survey of Baptist Achievements, P. L. Jones; Baptists and the Twentieth Century, J. B. Gambrell; Appendixes.

R. A. VENABLE.

## A Resignation.

I wish to say that I have resigned here, and will move to my new field on the Gulf Road soon. The Poplarville church has called W. S. Sibley of McComb City, I hope he will accept. He spent last Sunday with us. We need a strong man here. I hope arrangements will be made for full time, the church is able to pay for full time. Pray for me that I may have success on my mission field. May the Lord continue to bless you.

Poplarville, Miss.

W. B. HOLCOMB.

## Let Us Pray.

"Prayer is the soul's sincere desire,  
Unuttered or expressed;  
The motions of a hidden fire  
That burns within the breast."

We should fan the flame, that the "motions" be more lively. Luther's three hours upon his knees each morning were not spent for naught; he shook Rome. The arm of flesh quailed before the might of the Spirit; the veil was torn and the harlot's corruption exposed. His breast was aflame, God spake, Rome trembled. The same God lives today. He will hear; he will feed the soul, if we but sit down at the board, not hasty to leave. The man did not leave nor cease importuning, and so, got the loaves he wanted.

Bro. Rowe wants a clear balance at McComb City. Let us join him in prayer. Bro. Mize wants God in his meeting at Shelby; let's bend our knees for him.

J. E. PHILLIPS.

## Century Meeting.

The century meeting of Columbus Association will meet at Starkville, on Friday before the 5th Sabbath in June, and continue over Sunday. Sermon by H. M. Long at 11 a. m., and by W. T. Hudson at 8 p. m. Preaching every day and night. Discussions on Century questions: "Responsibility of Pastors," "Apostolic Examples," "Apostolic Secretary," "Century of Progress Along All Lines," etc., from 8 to 11, a. m., and from 2 to 4 p. m. Pastors of the Aberdeen Association cordially invited. Brothers Rowe, Lowrey and Bailey are expected. Those expecting to attend will please send their names to pastor M. K. Thornton at Starkville. A good meeting, sure.

H. J. V.,  
M. V. N.,  
Committee.

## A Correction.

Dr. Harvey Hatcher, of Atlanta, in a private letter, calls attention to Dr. Frost's inaccuracy in quoting from a circular put out by the American Baptist Publication Society, which in accurate quotation appears in THE BAPTIST of May 16. Dr. Frost said: "There is no necessity whatever for raising any special fund for Bible work in any part of the country." Dr. Hatcher says it should be, "There is no necessity whatever for the raising of any special funds for Bible work in any part of the country."

Do you see the difference?

## From Natchez.

Rev. George R. Cairns is with us doing good work for the Master. We all believe God is in his coming to us. We are having a good meeting, several have publicly confessed Christ as their personal Savior, and many are asking for an interest in the prayers of the people of God.

I am getting letters from Christians in other places making known the fact they are praying for us.

Yours for the Master.

G. B. BUTLER.

May 31, 1901.



## Christianity and Judaism.

The Apostle Peter did not realize the full purport of his heavenly vision on the housetop till he obeyed the direction of the Lord. It was hard for him, even after his visit to Cornelius and witnessing the work of the Holy Spirit, to look away from Judaism. He had a sharp dispute with Paul, it seems, about the observance of the ceremonial law—not fully comprehending the fact that in Christ all had been fulfilled and had, therefore, been taken out of the way.

There has been a tendency from the beginning to reach back to the law and its ceremonies, by imitations or substitutes, which often lead away from Christ. It is written that "the law is a schoolmaster, to lead us to Christ," whose teachings are to be followed, and his last injunction to be literally obeyed by his disciples. The words, "go teach and baptize," enjoin activity, aggressiveness and continuity, enforced by teaching further to "observe all things whatsoever commanded."

It is rather significant that the Savior's last words to Peter were: "Follow thou me." That he wanted us to obey these may be no question; but he was not infallible, not even after he was endowed with the Holy Ghost. The power given him he would exercise, but was not able to confer it upon others; hence he could have no successor. Matthias was chosen by the apostles combined, but his "Acts" are not recorded. Paul was chosen by Christ and was specially endowed.

Guided by the New Testament, recognizing the Holy Spirit, we see that Christianity is progressive, and that we are to use the means within our reach to spread the gospel. One of the most powerful means is the Sunday school; its importance is not sufficiently estimated, especially by the male members of the church. Many pastors "do not consider" and give no encouragement to the work. Let us get the right idea; it is not the church and is very seldom, if ever, "the church at work." Its mission is to instill the truths of God's words into the hearts of young and old.

Peter was not bishop of the church in Jerusalem, nor was he a priest—but an Apostle and a man of man. He was a leading missionary, obedient to the Spirit of the gospel. There is nothing to show that he organized Sunday schools, but the Apostle Paul must have done work of that kind both at Antioch and at Rome. We are told that he had "his own hired house." There were no church edifices in those days, and the Sunday schools were not composed of little children at all.

Temple worship was observed until Christ satisfied the law, and then it disappeared with the priesthood. It is questionable whether Christianity of the present day is not encroaching somewhat on the temple idea. Is it not possible that we are looking back, like the Israelites in the wilderness? If so, we are in danger; the command is, "go forward"—build tabernacles to gather in disciples for testimony, praise and prayer. Here "we have no continuing city." Let us "think on these things."

L. A. DUNCAN.

## Some Baptisms.

After the morning service at one of my

churches on the third Sunday in the month, I, with three candidates, two gentlemen and a young lady, walked several hundred yards in the rain, accompanied by a few friends, and with the rain still falling, prayer was offered and the three candidates were buried with Christ in baptism. The rain was cold and the water was cold. I had just had a chill, and fever and headache had come on. After the baptism, all walked back through the rain before changing clothes. Did it not make all of you sick? Some one may ask. No, and I have not had a chill since. The courage and determination on the part of the candidates were beautiful. This may shock a pedit Baptist's sense of propriety and discretion.

I once baptized a man who got out of bed, flushed with fever, and walked to the place of baptism. Did it not kill him? you ask. No. That was several years ago, and he is still alive and hearty. A young man who had been an invalid from childhood, caused by a fall which produced paralysis of the lower limbs, was carried to the water by friends, and I baptized him sitting in a chair. His health was not in the least impaired by it.

A physician, in the last stage of consumption, and confined to his bed the greater part of the time, was baptized by the writer in a very cold stream. He attended church several times afterward during the week, and was very happy in having discharged a long neglected duty.

In the same stream I baptized an elderly lady, who had recently been paralyzed, but was then able to go on crutches. She lived many years afterwards, and was none the worse for her baptism.

Before I commenced preaching, I assisted in the baptism of a young friend who was in the very last stage of consumption, and who had to be supported while he walked out into the hall where an improvised baptistry had been prepared. He rested better that night than for many nights previously. The baptism took place about midnight.

I knew of another case, that of an old man who had to be fauned almost continually to enable him to breathe. He neither strangled nor suffocated. What think ye of these cases, ye timid souls, who think that immersion is too hazardous, or inconvenient.

But suppose some of these had suffered injury, or shortened their lives by being baptized! Had not one just as well take risks for the Lord's honor and glory, and in the discharge of a great Christian duty, as to jeopardize his health and life by over-eating, or exposure to heat and cold, or overwork, in prosecuting his own business, or in the pursuit of pleasure? "Them that honor me, I will honor, saith the Lord."

When duty, or a positive command confronts us we should not begin to consider probable results, but courageously meet them in the fear of God.

The prayer-meeting is the pastor's harvest time. He gives to his people of his best on Sunday; they should give to him in the service for prayer and conference.—A. E. Waffle, D. D.

## Some Questions.

1. If Baptists are a branch of the church, will some one tell me where the trunk or main body is? A vine or tree is not all made up of branches.

2. Where is the Scripture that speaks of branches of the church?

3. If Baptists are Protestants, where did they originate, and out of what religious organization did they come? Against what ecclesiastical order did they protest?

4. What signification did the term Anabaptist possess for that people thus designated, before 1641, if they did not immerse before that time? The term means a rebaptizer. Why should they have been such sticklers for resprinkling, or repeating those who came to them? There must have been something very different in the act they performed upon the candidate from that previously received by them.

5. Can one be a Baptist who does not believe in and practice immersion? He may be a pedit Baptist, but not a Baptist.

The above questions were suggested by some things that were said at New Orleans.

Why should Baptists be compromised, and the truth slaughtered in such a way in our great convention, when all eyes are upon us, and the opportunity so grand is afforded us to vindicate truth, and put to the blush error before the world? Echo answers, why?

W. I. HARGIS.

University, Miss.

## A Word to the Brethren.

Today I take up the work as Field Secretary of the Sunday school Board. To do the work intelligently I must know something of the field. Our Southern Baptist Convention covers a large territory. In this territory are varied conditions. I want to know these conditions; I want to know the workers, the plans of work in the various states, and the needs. What I hope to do is to help to quicken an interest in the Sunday school work among our people. Following this will necessarily come an increased number of Sunday-schools and an increase in the number of Sunday-school scholars, and along all lines a better quality of work.

To do this, I must have the co-operation of my brethren. I must have a point of contact in each state, association and school. I shall be glad to have my brethren offer suggestions as to how the work ought to be done, and all suggestions will have careful consideration.

B. W. SPILLMAN.

Nashville, Tenn., June 1, 1901.

## Elder J. J. W. Mathis.

This brother is now located at Summit, Miss. And would accept the care of churches or help in the meetings this summer. Bro. Mathis was the agent for THE BAPTIST for some years and has come to be well known over the state, and especially in south Mississippi. This brother has experience of some years in the pastorate and is able to do pastor and people good.

J. H. L.

It was my good pleasure once to help in a certain big meeting. I was there on the first day, which was Saturday, and dinner on the ground.

The first brother I met told me of his troubles. "I was excluded from the church some years ago, said he, and since then I lost my good wife." I sympathized with him and wished that he might get something out of the meeting that would help him in his sorrow, and lead him back to the church.

The meeting continued from day to day. This same brother sat in the audience, and was apparently being fed by the gospel. On Thursday at noon he took me aside and as we walked off together I certainly did feel good. I thought that now my little six-pounder had gotten his range and he is going to come back to the church and do his duty. When a safe distance away, he looked me in the eye and remarked: "brother you know my condition. My wife is dead, and I have four little children, and I want you as a minister of the gospel, to do me an act of kindness."

Very well, said I. "Write me a love letter and let me copy it."

For a few seconds silence hung about on trees, and I felt like something had exploded close by. But finally I recovered to tell him that my hand had long since lost its cunning along that line and that he would have to excuse me.

When we see some people at church it is hard to tell for what purpose they are there. This brother had business at home next day, and no longer walked with me. There are too many who love the preacher and church for what they can get out of them to aid them in their worldly desires. And when they cannot get their wishes they no longer come to church. "The love of Christ constraineth us," says Paul. When church members love the pastor because he is doing the Lord's work, and love the church because they first loved the Lord Jesus, then something is going to take place in that neck of the woods.

A young pastor once went to assist an old pastor in a meeting of days. The young brother was dressed in the latest style, and elocuted when he talked.

A good sister, who had a daughter about the right age to go to house keeping, took the young minister to her home, and began by telling him that "our pastor is a grand man, and has done a heap of good in this community, but he is now rather a back number and is not what you might call an up-to-date preacher." "He is too tight on the young people. He offends them in a cutting sermon, if they engage in any 'innocent amusements.'"

The young brother, with the girl sitting hard by, remarks: yes, in all of my travels. And he has not been any further from home than the spring branch. "I find that the old preachers are losing their footing, and its because they will not allow the members that freedom that belongs to the American people."

The meeting closed Friday. Three young girls for baptism. The pastor and some of the old members felt like nothing had been

done save to estrange some from the pastor.

This summer when the ministerial students go out to help in meetings, my young brother, God bless you, be wise and make as few mistakes as possible. I don't mean mistakes in grammar either, but mistakes along the line I have been writing.

ORTHODOX CONNER.

## Some Strictures.

It is with sorrow that I read an article in recent BAPTIST, headed, "To the Baptist Brotherhood," in which the writer animadverts upon the remarks made by the President of the Southern Baptist Convention for introducing Dr. Palmer as a gospel preacher and his church as a branch of the church of Christ, and the statement that the moderator was no more fit to moderate over our convention than Dr. Whitsett was to preside over our seminary.

Dr. Palmer kindly gave us his church to hold our meeting in, and was at least both, he and his denomination entitled to polite treatment at our hands.

The brother also says: "I frequently hear people praying for a Pentecostal, out-pouring of the Holy Spirit and the baptism of the Spirit. I wonder if they expect it. I do not. We expect he is in true earnest here, for no man is apt to receive a religious blessing that he does not believe is promised in Scripture."

Our brother here quotes Scripture to show that the Scriptures assert that in Acts 1:5 the reading "I indeed have baptized you in water; but he shall baptize you in the Holy Spirit."

Some Strictures

Now we have no such Scripture as the brother quotes above and we doubt whether the words, "Baptized in water" exists in the New Testament in King James Translation and that is the legalized code under which we are working.

The question of Baptism practiced by John the Baptist, and Philip are definitely settled, and we need no newly interpreted Scriptures to confirm their practices, but we do need a Holy Ghost life shed abroad within us, a living Christ implanted in our souls to conduct and direct us on to the heavenly goal.

The Holy Spirit shed abroad in the hearts of 120 persons at Pentecost was indeed a heavenly thing for them but if that was the only demonstration to be given, what use is that demonstration to other generations?—We want some present-tense religion to cheer and invigorate us in the now. We want something more potential than creeds and ordinances to maintain the living fire upon our very altars.

I much regret that our brother found nothing he could commend in our great Convention, and a thrust at our distinguished moderator and at Dr. Palmer seems to have been the only thanks he had to offer. It seems it was a most inopportune time just after our denomination had received valued courtesies from the Presbyterians who had tendered us their fine large house for our services, for us to begin to cast slurs upon them, asserting that they were no church because of a difference of opinion in regard

to credal and ordinal observances.

Christians should never set up a theory of action and then blame the large majority of their own people who were too liberal and broad gauged to run along on their narrow ideas.

We are in the 20th century now, and the gauge of religion has been broadened and love and good will are bringing sections into concord that long have been embittered against one another.

There is room in the Christian path for all to walk and all although we cannot conform to the abstract ideas of each other, yet we can live in charity with each other and cease from abusing one another because of different beliefs.

It is wrong to accept courtesy from others and then insult those who offer them. It is a rudeness that Christians will not endorse, but as our brother does not believe in the outpouring of the Holy Spirit upon Christians and thinks the 120 at Pentecost were the only recipients of this miraculous gift we should pity, not upbraid him.

All the gifts ever given by the Master, are still in store for all who believe in him and who earnestly seek him in Spirit and in truth. He still makes his loved ones ride upon high places of the earth and feed upon the rich heritage of Jacob. Blessed be his name.

RAYMAN.

## Will we meet it!

Meet what? Our entire debt for State Missions. Yes, it pastors and people will work to this end. No, no if we are indifferent and fail to put out our strength. Easily if—oh! if, if, yes there are many things in the way that makes us say if? My brethren and sisters, let me plead with you, let me beg you in Christ's name, thrust the circumstances aside and in this department of the Lord's work give as you have never given, help as you have never helped. Do it heartily as unto the Lord.

Nothing crooked was in the gift of \$35.00 from Crooked Creek church where that missionary man J. P. Williams leads to high and noble endeavor. What this country church has done might be easily duplicated by one hundred others in our state. What other country church will take stand beside Crooked Creek? If, however, you cannot do so much, "do with your might what your hands find to do" and help swell the tide, remembering that "it is accepted according to that which a man hath." I want to ask brethren if possible get your contributions into my hands as rapidly as possible, by the close of the month, if you can. Our missionaries are in great need of their pay, and he helps doubly who helps quickly.

A. V. ROWE.

## Wesson.

We are in the midst of a wonderful meeting here. Over a hundred came forward for prayer tonight and thirty-two of them professed faith in Jesus. There have been about sixty professions to date. I never saw a congregation so moved. We bless the Lord for his goodness.

N. W. P. BACON.

Saturday night, June 28th.



# THE BAPTIST.

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## RELIGION IN THE HALL OF FAME

Through the generosity of Miss Helen Gould, there has been erected in New York City, what is known as "The American Hall of Fame." This hall was to contain the names of the twenty-seven most famous Americans, selected from any and all the "Walks of life," wherever the committee of ninety-seven, composed of college presidents, professors, and chief justices of the courts, might chance to find one, on whom a majority might agree.

The hall was built, the work of selection went on for a long time, until twenty-seven of the adjudged most famous Americans were found, and had their names placed in the hall on bronze tablets. A few days ago this hall was "dedicated" and, as one passes through it either in the body or out of it, several things are likely to impress him. Here are the names of preachers of the gospel, lawyers, statesmen, scientists, warriors, inventors, poets, orators, philanthropists and authors. Nearly all of them are sons of toil, and climbed to the place they now occupy, by hard work.

But the thing that we are chiefly concerned with here is their religion—their is not a Catholic, nor is it the scoffer in this famous group of "most famous Americans." The only limitation given to the committee was that they must select Americans, with no thought of religion in their minds, and yet here is a result that speaks well for the religion of our Lord and Savior Jesus Christ, especially so to day, when it is urged that religion is only for the very old and infirm in body and mind.

Of Daniel Webster it is said that, when, one day he went to visit his brother-in-law, who was converted in old age, and was asked to pray, the great orator, jurist and statesman knelt by his bedside and prayed earnestly. He also expressed the wish that his tomb might bear the simple inscription: "He was a believer in the religion of Jesus."

Of Mr. Lincoln it is said that, when his son died he was greatly impressed religiously, but never gave his heart to God until he stood on the field of Gettysburg, where he says, "I gave my heart to Christ, and can now say that I love Him."

When Commodore Farragut was ordered into Mobile Bay, he said: "I put my shoulder to the wheel and trust God for the rest. I am going into Mobile in the morning, if God is my leader, as I hope He is, and in Him I place my trust." When he had started in and the Confederates blew up one of his

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boats, and spread terror throughout the fleet, and they all wanted to turn back, Farragut cried, "O God, who created man and gave him reason, direct me what to do. Shall I go on?" "Go on," rang up and down in his soul as if God had spoken; and on into Mobile he went.

Eli Whitney, who revolutionized the world's industry, by inventing the cotton gin, was an earnest Christian, and said just before he died: "I am a sinner, but God is merciful. The only ground of acceptance before Him is through the great Mediator," and, similar expressions might be quoted from several others.

We have often said, that, if a man had no thought on the subject of being a Christian, of his own, it was sufficient to commend the religion of our Lord to him, to see so many of the very greatest men of earth who were and are professed Christians, many of whom are very devout, or were in their day, Mr. Gladstone for instance, and a host of others.

We have never had a president of the United States that did not make some claim in the way of being a Christian; we have never had a great statesman that was not, nor have we had more than one man who could lay any claim to being a great orator that was not.

The great monied men of this country to-day, with a few exceptions, are men who are known as believers in the Lord and Savior Jesus Christ. Our great college men, journalists, authors, and generals are known as Christians.

While Christianity is not dependent for its existence upon the patronage of the rich nor the great, yet it is in its favor, that these the rich and the great, can find in Jesus Christ as much to adore as the poor and needy sons of earth can find to adore in Him. What a great gospel we have! It is the great leveler of society, the great and the small alike meeting at the foot of the cross, with common needs, common desires, go away with common blessings, the forgiveness of sins, and grace and strength for life's journey.

It is said of our Lord that, while in his life time, he unlike the foxes "had not where to lay His head," yet, "He made His grave with the rich and the poor in His death."

What a glorious gospel we have to preach, a Savior for the very chief of sinners. No wonder Paul was not ashamed of it; Paul, the gentleman and the scholar, pharisee of the pharisees, chief of sinners and greatest of all the New Testament saints, the first missionary to Europe and one of a long line of martyrs, who sealed their faith with their blood.

In the "American Hall of Fame" only 27 out of 75,000,000 of people could be elected to occupy a niche in its walls; but there is another and greater hall of far greater and more enduring fame, in which all of us may have our names inscribed, by the electing grace of God, in the blood of the Lamb. Is your name written there? Is a matter of greater importance than having it in all the "halls of fame" of earth.

"Is The Young People's Movement a Failure?"

The above question is having a good, warm airing in the columns of the *Standard*,

Chicago. Some of the writers say, "Yes, it is a failure," and proceed to show wherein it has failed. Others say, "No, it is not a failure," and show wherein it has had great success. It is true that, there are those who want to see it fail, and there are those who want to see it succeed.

It is well to put this question at this time; for, we are far enough from its organization, to be able to see "fruits," if there are any, or "leaves," if "there is nothing but leaves." Then, it is a question that is put to everything, and rightly too, these days. There have always been those who think that marriage is a failure, and there are some with us still who ask, "Is marriage not a failure?" Of course it is sometimes, but not all the time. And, when it is a failure, the fault is not with marriage as an institution; but, with certain folks who have entered into marriage.

There are those who think that all the missionary work of the churches is an awful failure. Yea, more than that; there are those who think that the churches themselves are dreadful failures. Just last week, an Episcopal preacher, up at Lansing, Michigan, decided that "the church" is a failure, and went off and set up as a lawyer. The trouble with this Episcopal preacher is that, he himself is a failure, and not the church. It will not be long before he discovers that law is a failure, if he does not stick closer to "Blackstone" than he did to "Moses," not to say anything about Christ.

Of course, some of our churches are great failures, all of them fail in some things, and yet, we do not give them up, for the good reason that Christ has not given them up. Seeing wherein the churches have failed, we try to improve upon those weak places so as not to fail at the same place twice, or ought to do so.

And it is even so with the Young People's Movement; strive as we may, do what we will, there will still be many things that should have been done that were not; and hence "failure," in so far as we have come short, is our portion. But on the whole, the movement is far from failure. While there are those who have taken it up as a "fad," and treated it as such, while there are those who have organized a few "dead" members, of a thrice dead church, into a B. Y. P. U., and then gone off, on a long journey, expecting at their return, to find that the church had come to life, because forsooth, they had organized a B. Y. P. U., and found that neither the B. Y. P. U., nor the church was alive on their return, but that both were dead, very dead; while this and more is true, yet there are thousands of churches and millions of souls that have been blessed through this special effort of the churches to "elicit, combine and direct" the forces at their command, for more aggressive effort. The Bible has been read and studied, maybe not in your Union and by your people, but by many both young and old, whose lives have been quickened, whose hearts have been revived, and whose efforts have been more constant than before. Then, there has been such a study of missions, and mission literature, as was never known before; and there has been a steady increase in our

gifts to missions, notably, where the people have taken up the work planned by the B. Y. P. U. leaders. The churches that have given most this year to missions are those churches where the young people have not merely gone through the form of having a B. Y. P. U. but where they have been taught the Bible and missions by those who are in a position to be leaders of young life, and old life too, of the churches.

Of course there have been failures, and will continue to be, in this just as in other things. A distinguished brother from another State said in our hearing the other day, that a B. Y. P. U. was the hardest thing to run he ever saw. What a compliment? It is hard to run; so is every thing that is worth the time it takes to run it. It was hard to run the battleship "Oregon" from California to Cuba, and costs lots of time and money; but it paid, when the fight was on between the Spanish and American squadrons. It has been hard work, for FIFTY-NINE years to run Mississippi College, perhaps the hardest work Mississippi Baptists have ever tried to do, but who, when he reviews her work of making men, or rather shaping that which was already made, regrets the cost to-day? Not one. Yes, it does cost something to keep them going, and when the time comes, that it won't cost anything, then it will be time to abandon them.

For the present distress of the churches there is nothing better for them than the work proposed by the Young People's Movement—a close study of the Bible, Baptist doctrines and missions, and an earnest effort to put into practice what we may learn and already know. Let the work be pushed all up and down the lines, with the old people as well as the young people, and by and by we can see results that will repay all the output in money and effort. *Be it known unto all men everywhere that a lazy man will do nothing with a B. Y. P. U. in his church.*

Longtown.

The fifth Sunday meeting has been changed from White Oak Grove to Longtown, three miles north-east of White Oak.

D. H. OWEN,  
Deacon.

## College Endowment.

At the Spring meeting of the board of trustees of Mississippi College, the trustees unanimously and heartily voted that the time had come when an effort ought to be made to increase the endowment of Mississippi College to one hundred thousand dollars. So, they decided to ask the next Baptist State Convention to endorse such an effort. They also appointed a committee to prepare a plan to be submitted to the Convention. That committee is at work.

In the mean time, however, our senior class of this year without the trustees, or the president of the college, having an inkling of it, leaped to the front and sounded the on-cry by pledging on the platform, diplomas in hand, the first thousand dollars of the amount. The boys seemed to think that the way to do a thing, was to do it, and so here they went.

Well, other classes did not propose to be out done, and so, that day at the alumni meeting things broke loose again, and nearly \$5,000.00 more was pledged. Moreover, the alumni appointed a committee to confer with the sons of the college, and letters will soon begin to fly. We hope and believe that the next convention will endorse a general move and give it the right-of-way. I hope all the brethren will think about it, and pray about it. But, be that as it may, one thing is decided, and that is the sons of the college are going to do something for her.

In the meantime sister M. M. Champion, a dear aged mother in Israel, who has just lost her last child, has sent five dollars more for the President's Home, and ten dollars on endowment. The Lord bless her aged heart and cause ten thousand young hearts to throb with sympathy that will result in help.

Yours encouraged,

W. T. LOWREY.

June 10, 1901.

## A Card of Thanks.

Will you allow me space to thank the dear brethren that so earnestly importuned with me at a throne of God's rich grace for the restoration of my dear wife. God, who is rich in grace, plenteous in mercy and of tender compassion, has inclined his ear to hear and my dear wife is again at home after a three week's absence, and under the surgeon's knife. God be praised for his goodness to me.

J. C. FARRAR.

## Sufficient Unto the Day.

Let not the heart a future grievance borrow,  
Nor o'er our path one faintest shadow lay;  
Let not the clouds which may arise tomorrow  
Obscure the fairest sunshine of to-day.

To-day is hours—the past has passed for ever,  
It's joys and griefs alike are ours no more;  
The future lies beyond Time's swift river  
A dim and distant untrodden shore.

The world so fair and life so grand that living  
Should one hymn of purest rapture be;  
From Nature's hand so bounteous in her giving,  
The fullness ours to reap unceasingly.

And ours the bliss, through Hope's enchanting  
vision

Ev'n darkened skies to view with promise rare,  
To grasp at joys, though Phoenix-like they've  
risen

From out the ashes of a past despair.

As to the day, its burden or its sorrow,  
So is our strength by Love all-wise decreed;  
Beyond the trust which looketh to the morrow,  
Not ours the striving, nor is ours the need.

He knoweth best—the sowing and the reaping—  
Who left the power of will unfettered, free;  
The great, kind God, who holds within his keeping  
Each day and hour through all eternity.

—Beatrice Harlowe.

Dr. John Alexander Dowie, the founder of Zion City, near Chicago, and who has won unto himself enough of the easily deluded of earth, to increase his own possessions to about \$5,000,000, on Sunday, June 24, declared himself to be the successor of John the Baptist, the prophet Elijah reincarnated. The astounding thing about it all is, that this silly nonsense was accepted, and in all seriousness, by about five thousand people present. Yes, the people do like to be humbugged—more's the pity, for they can always find somebody who is willing to accommodate them.

## State Convention.

The Sixty-third Annual Session of the Mississippi Baptist Convention will convene in McComb City at 10 a. m., Thursday before 3rd Lord's day in July, which will be the 18th day of July. Rev. J. P. Williams is appointed to preach the Convention Sermon, with Rev. W. C. Grace, alternate.

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The Old Country Church.  
It stands upon a little knoll amid the  
quiet trees.  
The sun and rain has torn its walls,  
and warped its battered eaves.  
But all around the soft June air is  
charged in holy calm,  
Sweet with remembrance of prayer  
And mystic strains of song.  
With fearless hearts the song birds  
about it make their home.  
Green grasses and wild roses creep  
over pathway's faintly shown.  
And near it in the quiet leafy plot of  
humble graves  
Where headstones tell their tale and  
grief were strong in other years.  
Here silence reigns and peace supreme  
Unstirred by airy sounds.  
Save the sweet, willow-like sighs of  
nature's hissing tongues.  
But as I linger near the scene and  
breathe the sacred air,  
To me is wafted strain of praise and  
sweet incense of prayer.

ERON OPHIA GREGORY.

To the Baptist Women of the State—  
We need you. Will you help us?

The Baptist Convention is upon  
us in a little while. Those in  
charge of the woman's work are  
busy getting the work in order.  
While doing this we feel that their  
hearts go on to every year in the  
denomination with a feeling for  
their prayers and sympathy. Oh,  
my sister, it is so little that you  
and I can do individually, but if  
the hosts of Baptist women in the  
State will put their shoulders to  
the wheel, what a mighty work

the women will accomplish at the  
Convention. If each of us will but  
be true to our cause and true to  
these women who are trying so  
faithfully to bear the burden for  
us, it will amount to a vast deal in  
the end. Perhaps it is a prayer from  
you, or a gentle word of defense  
that may prove a bulwark to God's  
cause.

I think it is hard to live in this  
great big world among so many  
good people and suffer for love and  
encouragement and sympathy. And  
that is just the position of those in  
charge of our denominational  
work. They often suffer for your  
loving council, and hunger for your  
sympathy. "Will you give  
them a stone or a serpent?" Only a  
jealous Father in heaven knows  
the sacrifices some of these women  
are making to carry on this work.  
Instead of your careless indifference  
or brutal criticism for Christ's  
sake lend them your better self,  
give them your prayers and your  
godly influence—and hold up  
their hands in this great work for  
God.

God's women will do it—we  
know they will be true to the  
cause and leave results with God.

A SISTER.

## A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel; cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,  
Sole Manufacturer, P. O. box 629, St. Louis, Mo.  
For sale by all druggists.

Read this.  
West Point, Miss., Feb. 25, '90.—I want to state that I have given Dr. Hall's Great Discovery for kidney and bladder troubles a trial, and take pleasure in stating that nothing I have ever used gives such complete relief. It is undoubtedly all that it is recommended.

Yours truly,  
I. W. WASHINGTON.

## Wanted

A position for the summer months as bookkeeper or assistant. The applicant is thoroughly competent. Any business house, where such an opening exists, or who would need a substitute bookkeeper during the summer months, can have such place filled by addressing "A," care THE BAPTIST. Best references.

## Summer Law School.

University of the South, Sewanee, Tenn., opens July 3d, and continues its session for three months. All departments open, and students may take any other course without extra charge. Full corps of lecturers. Cool, bracing climate; 2,000 feet above sea level. Address B. Lawton Wiggins, L.L.D., Vice-Chancellor.

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## Mozley's Lemon Elixir

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MRS. E. A. BEVILLER,  
Woodstock, Ala.

## A CARD.

For nervous and sick headaches, indigestion, biliousness and constipation (of which I have been a great sufferer) I have never found a medicine that would give such pleasant, prompt and permanent relief as Dr. H. Mozley's Lemon Elixir.

J. P. SAWTELL, Griffin, Ga.,  
Publisher Morning Call

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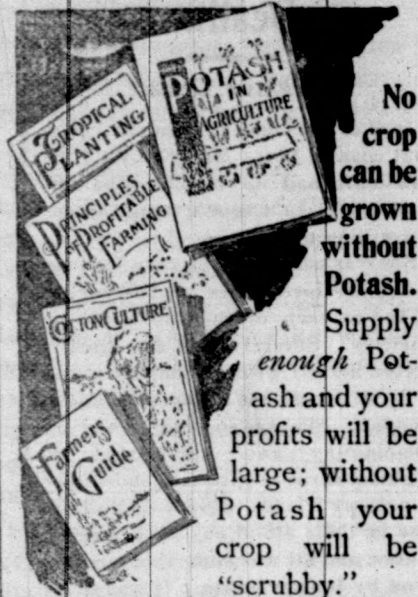
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Attention Clerks.

Clerks of Associations who have not already done so, are earnestly requested to send me a copy of their minutes. Let me have them brethren, promptly please.

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## Temperance.

By W. H. P.

## A Trip To Eucutta.

Last Wednesday Bro. Florney and the writer left Shubuta for Eucutta, we were entertained that night by a friend of many years. When he started in life he commenced to take his morning dram; it is now second nature with him, and he feels that he is bound to have it. He raised seven boys but they are all teetotallers and prohibitionist. The father never voted in the local option contest some thirteen years ago, but he still holds to the belief that prohibition is wrong. I told him about one of his neighbors that voted "wet," and now saw that he was wrong, and said if it was to do over and he had a thousand votes he would cast them all for "no sale." And this friend told me he "loves it as well as I do." I told him a man could be in favor of prohibition and yet be a drinking man; but if he could be made a total abstainer he would then be "against the sale." He is one man out of five hundred that can drink liquor and not get drunk. Four hundred and ninety-nine that would try to imitate his example would become drunken sots.

It rained that night and until 10 o'clock next day, the creeks were up. I went out of my way to cross on a bridge; near the bridge there is a small creek that runs into the creek on which the bridge is across, the water was over the swamp between the two creeks, and I did not know the road, so I took down the creek. I soon saw that would not do, and turned out on the bank, left my horse and buggy and found the right road, and got out safe and sound.

I never would have gotten right if I had kept on in the bed of the creek. My friend started out wrong, as I see it, and he will never get right while he goes that road. Boys, sign the pledge to abstain from everything that will intoxicate, and also tobacco. Accept Christ as your Savior, give your life to God and you will land into the haven of rest.

## The Anti Canteen Law.

St. Paul, Minn., May 31.—By a unanimous vote of the Association of Military Surgeons, in session here to day, passed a resolution in favor of the repeal of the anti-canteen law. The resolution claims that the abolition of the canteen has increased intemper-

ance and disorder in the army and recommends the re-establishment on the grounds of "sanitation, morality and discipline."

I clipped the above from a daily paper. It must be an advertisement of the whisky trust. It does not look reasonable that an association of surgeons would vote for such a resolution in this enlightened age. Will any one tell how "sanitation, morality and discipline" is to be helped by placing the facilities for getting drunk as convenient as possible for the soldiers?

According to this reasoning Mississippi should have canteens to lessen the drinking and brothels to decrease the social evils. Absurd, foolish, utterly ridiculous, are any such pretensions, and it is unreasonable to presume that men should have the audacity to believe that the public could be deceived with such assertions or arguments. As far back as 1827 the Massachusetts and New Hampshire medical societies passed resolutions in favor of temperance, and declaring it to be their profound conviction that water was the only proper beverage for man.

In 1862 the Senate and House passed the following: "Be it enacted that from and after the first day of Sept. 1862, the spirit ration in the navy of the United States shall cease, and thereafter no distilled spirituous liquors shall be admitted on board of vessels of war, except as medicinal stores, upon the order and under the control of the medical officers of such vessels, and to be used only for medicinal purposes."

## Upsetting Sins.

A colored man earnestly prayed in one of the meetings that the Lord might "keep 'em from upsetting sins."

After he was through, another member of the meeting said: "Brudder, you isn't got the hang of dat ar word. It's not upsettin' sin, it's besettin' sins." "Well," said the first, "if dat's so, it is; an' I can't help it. But I was prayin' de Lord to keep us from the sin of 'toxication, an' if that ain't an upsettin' sin, den I don't know what am."

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BOYS AND CHILDREN—We also carry a stock of boys and children's wear that is a separate department and thus affords better facilities. In visiting our store, make it convenient to look through this little separate store. It's a big business alone.

MEN'S CLOTHING—Men's and youth's clothing and furnishings also constitute a special feature in our immense business. These exclusive departments, associated with our carpet, matting, rug and home-furnishing stock, create an aggregation of stock much larger than can be found elsewhere in the city.

OUR ORDERS—Our mail order trade constantly increasing, new territory being acquired every week. Promptness and dispatch is our motto in this branch of the business.

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HOUSEFURNISHINGS—We carry an immense stock of housefurnishings, carpets, rugs, portiers, lace curtains, window shades, awning shades, curtain fixtures, fine screens, hassocks, everything that can be mentioned employed in the ornamentation of a home.

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7 Added Print



### Some Facts About the Great Beaumont Oil Field.

The San Jacinto Oil Company was organized at Beaumont, Texas, on San Jacinto day, 1836. To Texans the words San Jacinto mean victory. The first San Jacinto day was April 21, 1836. On this memorable day Sam Houston and his immortal Texas band defeated Santa Anna and his Mexican mercenaries and thus set the noble Texans free. Since that day the name San Jacinto has been a synonym for honor, chivalry and progress in the annals of the Lone Star State. No Texan can lightly use that glorious name. The incorporators of the San Jacinto Oil Company entered into an agreement with each other and their prospective stockholders to organize and maintain an oil company with the purpose of honestly and speedily developing a great property, and they thus chose the name for their Company that on April 21, 1836, was made immortal.

#### THE PURPOSE OF ORGANIZATION.

The purpose of the organization of the San Jacinto Oil Company was to acquire lands, drill oil wells, and thus develop a great and large dividend paying property. The selling of the stock of the Company was never an end in itself, but simply a means to an end. Stock has been sold only for the purpose of development, and not at all for profit or speculation. The men who incorporated the Company had the laudable desire to better their financial condition, and at the same time to earn large and increasing dividends for their stockholders. They believed, and yet believe, that it is as legitimate to plant a drill in the ground and drill for oil, as it is to plant a grain of corn in the ground and expect an ear of corn. Both investments are legitimate, and one is as legitimate as the other.

#### THE OIL FIELD.

The Beaumont oil field was discovered January 22, 1901. The first well that was struck is known as the "Lucas Geyser." When the vein of oil was struck in that well, at a depth of 1,000 feet, the oil gushed out at the rate of 70,000 barrels a day, and was thrown 160 feet high by the immense force that brought the oil to the surface. This geyser gushed at the rate of 70,000 barrels a day for ten days, and formed a lake of oil near there that contained 700,000 barrels of oil. Barrels, mind you—not gallons!

The lake of oil has been buried up, which seems a great pity; but it was in the way of other improvements, and had to succumb to the interests of advancing civilization. Up to the present writing, ten additional gushers have been struck, and are all of about equal producing value to the "Lucas gusher."

You want to know how big the oil field is? We don't know. Nobody knows. It probably extends through a rather large area there. It is said by old citizens that there is an oil lake in the Gulf of Mexico on the coast about thirty miles southeast of Beaumont. In times of storm, mariners make for the oil lake, and when they reach it, they find an eternal calm, and are safe. Old citizens of Beaumont say that the oil lake has been in existence ever since they knew the country, and it is supposed that the oil lake is from the same source that furnishes the oil for the Beaumont gushers. Then, up some twenty-one miles northwest, is the Sour Lake oil field. It is reported that the oil lake has been tapped there, and it is believed that there is a lake of oil extending from Sour Lake to the Gulf of Mexico, and that the Beaumont oil fields are right in the track of this immense body of oil.

#### BOARD OF DIRECTORS.

Our Board of Directors are as follows: J. B. Cranfill, editor of the Baptist Standard, is President; R. C. Buckner, of Dallas, is the First Vice-President; Hon. R. P. Connor, County Judge of Brown County; Lee Watson, a prominent business man of Brownwood, is second Vice-President; T. C. Yantis, the cashier of the Brownwood National Bank, and one of the wealthiest and staunchest business men in the west, is Treasurer; while J. J. Rice, a prominent attorney of Beaumont, is Secretary and Attorney for the Company. All of these are Directors, and other Directors are as follows: John C. Bernay, capitalist, Brownwood, Texas; Dr. J. T. Barrington, city physician, Waco; Dr. T. E. Cranfill, manager for Texas of the Mutual Reserve Fund Life Association; Capt. T. A. Blair, a leading Waco attorney; Dr. T. L. Westfield, dentist, Dallas; H. W. Pughall, a business man of Galveston; and Dr. R. L. Spann, physician and surgeon, of Dallas. No company has yet been organized with a stronger Board of Directors, composed of more representative men.

#### OUR PROPERTY.

The San Jacinto Oil Company owns property: A lot 40x118½ feet within 450 feet of the Sea and Crescent 70,000 barrel Gusher on the northwest and about the same distance from one of the 50,000 barrel Guffy Gushers. It is large enough upon which to drill three wells. This we regard as our dead-end oil proposition. Then we own one acre in the Bullock league, 3,300 yards northwest of the gushers; two acres in the C. Williams league, a little farther in the same direction; ten acres near Sour Lake where they once had an oil refinery, using the product of shallow wells, and where a new oil vein has just been struck; ten acres near S. A. Oga in Hardin County, which is a short distance north from Sour Lake and where they have oil of the finest quality, in a number of shallow wells; ten acres in the northwest portion of the H. Williams survey where Sanger is putting down a well, with good prospects for oil. We own the lease on five acres 2½ miles south of the gushers, and two acres South-east of the said wells. We own ten acres three miles west of Sabine Pass opposite the oil pool in the gulf. There is a flowing artesian well containing a little oil and strong flow of natural gas within half a mile of this tract. It is now being

developed. Our company also owns seventy-five acres just South of and adjacent to the known oil fields of Corsicana, and a lease on forty acres in Sabine County upon which there are four natural gas wells.

It has been decided to acquire an additional tract at Sour Lake, and another at High Hill about 20 miles Southeast of Beaumont, where it is believed that oil exists in as great quantities as in the Beaumont field itself.

These properties are of inestimable value. The tract in Gladys City of 40x118½ feet could not be bought for \$50,000. This tract is within 450 feet of the New Orleans Crescent gusher, 600 feet of Guffy No. 2 and about 700 feet of the original Lucas well. This is oil land beyond the shadow of a doubt. No well has yet been sunk on the oil cap without obtaining a limitless supply of oil.

#### DEVELOPMENT.

A contract has been let to Mr. Will Carroll, who has the best well drilling outfit in Texas, and drilling of our well has now begun. He expects to finish this first well by June 30, and he has no doubt of securing one of the greatest gushers ever seen on the drill-amazing oil field. Our company has ordered its own drilling outfit and it will reach Beaumont at about the time our first well is finished. It will be, at once put in place and another well will be begun. Our plan is to develop our entire property as rapidly as possible, and to sink wells wherever we see a favorable prospect of securing oil.

#### CAPITAL STOCK.

The capital stock of our Company is \$250,000. We are offering a small amount of this stock at par. The shares are 10 cents each, and no one will be allowed to purchase less than 100 shares. We shall sell only a limited quantity of this stock at any price, as we believe that 30 days it will be worth at least five times its par value. When the limited amount set aside for sale has been sold, no other stock will be offered at par. It is the candid judgment of the directors of the San Jacinto Oil Company that there can be no investment in oil stock that will be so safe, or that will bring such splendid returns as the purchase of stock of our Company.

#### DIVIDENDS.

Our Company cannot state definitely when we will begin to pay dividends. If our first oil well is what we hope and believe it will be, it will produce 50,000 barrels of oil a day, or 18750,000 a year. If we can sell this oil 50 cents a barrel, which is a very low price, this one well alone will earn in net profits for our stockholders over \$9,000,000 a year. Such an outlook dazes the human mind, but this picture of our prospects is not overdrawn.

#### WHAT WILL WE DO WITH IT?

This is a question that is on all lips, but it is not difficult to answer. The Beaumont oil is the greatest fuel oil that has ever been discovered. It is fifty per cent illuminating oil, and when refined has no superior on earth as a lubricating oil. We live in a big world, and there is no doubt that the factories, railway companies, steamships, and all other enterprises will soon be using this oil for fuel.

The vast fortune accumulated by John D. Rockefeller answers the question as to the profits in oil as an illuminant. We are not solicitous about the market. This is a question that will speedily take care of itself.

#### LIABILITY.

Under our Texas law no stockholder in a corporation is liable beyond the face value of his stock. No other liability than this can be incurred by owning stock in a Texas corporation.

#### NON-ASSESSABLE.

Our stock is non assessable. No assessment can be levied against any of our stockholders for any purpose.

#### REFERENCES.

As to the reliability of the directors of the San Jacinto Oil Company, we give the following references: Geo. W. Carroll, President Beaumont Lumber Co., Beaumont National Bank, Beaumont Texas; National Exchange and American National Banks, Dallas; and Brownwood National Bank, Brownwood.

#### OFFICERS.

Our financial officers are bonded and our business is transacted in a business like way.

#### MAP.

Accompanying this prospectus is a map showing our land holdings in Jefferson and Hardin counties. Our other land holdings are also described in the map.

#### INVESTMENT.

We urge no one to take our stock. We have given the facts concerning our company in this prospectus, and in this way an opportunity for an investment is placed before you. All the money sent to this company for stock will be honestly administered in the interest of the stockholders. Every stockholder owns share and share alike in all the lands and properties of the company. If we strike an oil well he will own an interest in that according to the value of his stock, and in the same way he will own an interest in each well that is drilled. There will never be an attempt to freeze out the small stockholder, but their very interest will be as sacredly protected as will the interest of the incorporators of the company.

#### ORDERS FOR STOCK.

Send all orders for stock to

J. B. CRANFILL, President, 247 Main St., Dallas, Texas, or  
L. J. RICE, Secretary, 639 Pear. St., Beaumont, Texas.